

853 Asylum Ave., Hartford,  
Conn., U.S.A. 27/vi/10.



My dear Goldzyher,

I was very sorry to hear of your continued ill-health. You must not work so hard but take a good long rest. If you could go to Cairo and simply wander about the medina and talk to the people as I did a couple of years ago. That would rest you and interest you.

I am very tired myself now and in two or three days we go away to our house in Maine and shall not return until Sept. 20<sup>th</sup>. But even there I shall have to put into shape my Lanson lectures. I wonder what you will think of these lectures when they are out. They will be very popular and conversational — full of anecdotes.

as hypothesized, or personified, qualities in the unity of God. But there is one curious difference which has not, I think, been noticed. Logos in Greek means both "ratio" and "oratio" and both ideas appear in the theological use of the word; it is both ΠΡΟΠΗΓ and the revealing Word. But in Islam all q is "oratio" only so far, at least as I can find. <sup>is the essence of</sup> Allah?

Thank you very much for your article on the Khwan as q. I have read it with great interest and profit. It is

really a wonderful attractive subject. Why did Casanova never carry it any further?

I hope that Bechar's Zeitungschrift will be successful. If I can dig up anything for it I will send it to him, but this summer I must be busy with my new book.

My wife & I are in all best regards and greetings to you both.

Faithfully Yours

Amos B. Macdonald.

I was glad to learn that Fischer would have given up the editing of the ZMHC.

By this time you will have seen Ali Baba. I did not send you a copy because I knew you had it in the JRAS and, besides, you do not care so much for such stories.

As for my tawhid lecture you can now supplement from my article on Allah in the Verden Encyclopedia. You will see from it that I am not unaware of the Mu'tazilite position and of their doctrine of Isk & Isk. But in the lecture there was no room for that. I dared not put in too much lest I should confuse my audience and, also, my point was to trace out what happens if we apply strict Tawhid to God. Again as to the quality of q in Allah, I do not see that its being a quality (äes) is in contradiction with its being derived from the Christian Logos. John of Damascus and the Greek Church generally understand regard the Persons of the Trinity